614 and from that moment on everyone seeks to enjoy his freedom and his property for his own profit. The end result is complete disorganization, and only the emergence of a new and enterprising despot can stop it.

614 575 Fundamentally -- and this is a new aspect of the question -- the clan retains the ineradicable imprint of the fla-n-ton' from which it took its origin. The aim has not changed: to assure to each member the [307] largest possible number of those material satisfactions which are so dear to the Bambara. The means likewise remain the same: in spite of appearances to the contrary, it is a type of solidarity based on a strictly egalitarian communalism (1).

1. The innate penchant of the Black for this sort of egalitarian justice is affirmed by legendary episodes wherein an individual is honored and proclaimed chief because he was able to make strictly equal shares. Cf. the legend of Ndyadyane Ndyaye, in Légendes et coutumes sénégalaises [Senegalese Legends and Customs] by Henri Gaden, and the Djide of Djenné, in Contes du Sénégal et du Niger [Tales of the Senegal and Niger] by Zeltner.

[579] The resources of the clan are in every respect analogous to those of the fla-n-ton. Just as the latter profited from the thievery, banditry, and raids of its members, so the clan derives its main resources from successful raids and pillage.

The fla-n-ton' provided for its drinking bouts by means of the di-songo and the crops of its ton'-den' or ton'-dyon'. In the clan, the di-songo persisted for a time and then was replaced by a similar fee, the nyon'-dyu. The work required of the ton'-dyon' was minimal at first during the period of active warfare, but then Dékoro peremptorily sent them into agriculture. Ultimately the furu-ba dyon' came to be primarily agriculturalists.

The foodstuffs of the fla-n-ton' were equally distributed among the ton'-den' by the dyala-tige, under the direction of the ton'-tigi. Within the clan, property is also held in common and